2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

D. *FIESTA CALENDAR OF TEPOZTLÁN*

Jan. 1. *Fiesta de Divina Providencia,*[1] celebrated in the central parish church: Candles burn in church all night. Members of the Adoración Nocturna keep vigil all night, and confess, and take communion at midnight Mass. Most Tepoztecans attend church on January 1 to petition (*las tres monedas*) the Divine Providence for food, clothing, and shelter for the year. A coin is dropped into the church box for each of the petitions. *Mole* and tamales with pork are eaten by many families; poor families eat tamales made with squash flowers. It is becoming customary for the younger generation to present parents with a small gift on this day.

Jan. 6. *Fiesta of "The Kings,"* celebrated in Los Reyes: The secular aspects of this fiesta consist of the burning of "*toros*" and a *jaripeo*. This is not an important fiesta but popular with the children because they may receive gifts from their parents. This custom was introduced by the Colonia Tepozteca of Mexico City who used to distribute gifts to the poor children of the village.

Jan. 12. *Fiesta of the Virgin of Guadalupe,* celebrated in Santo Domingo: One of the two fiestas of this barrio. It was originally a secondary fiesta honoring the Virgin one month after her Saint Day, but has recently become rather elaborate and costly. The residents of the barrio have boasted that they have enough money to give two fine fiestas and to do fitting honor to the *Virgencita*. There is music and fireworks all the morning of January eleventh. On the twelfth and thirteenth, there is a *jaripeo* and a *torito*.

Following Sunday. *Fiesta of the Virgin of Guadalupe,* celebrated in Gabriel Mariaca: This village is obliged to postpone its festivities because they conflict with the barrio of Santo Domingo. Many Tepoztecans attend this fiesta.

Jan. 20. *Fiesta of San Sebastián,* celebrated in San Sebastián and La Calera: In this case the village of La Calera refuses to postpone its fiesta, so both are given the same day. The only unusual feature of this barrio fiesta is the *brinco* or dance by the *tiznadores* or blackfaced dancers. There are usually some fireworks and musicians.

Feb. 2. *Fiesta of the Candlemas,* celebrated in the parish church and at some domestic altars: The raising the child Jesus for the *sacamisa*. A few families set off fireworks, hire musicians, and serve *mole,* chocolate, and cakes to the ceremonial godparents.

Sunday, Monday, and Tuesday preceding Lent.[2] *Fiesta of the Carnaval,* celebrated in the plaza of Tepoztlán: The church is open, but almost no one attends, as the fiesta is now largely secular. This is the most splendid fiesta in Tepoztlán and attracts visitors from far and near. Buses run every half hour on these days, and the local merchants do brisk business. It is estimated that 45,000 pesos were spent by villagers on the Carnaval of 1946. Most of the expenses are incurred in the purchase of new *chinelos* costumes by those who dance, in the buying of new clothing by almost everyone, in drinking and good eating, and in payment of the many bands of musicians who take turns playing. The three large barrios organize *comparsas,* groups of *chinelos* dancers, and compete with each other in the size of the group, elegance of costumes, and endurance in dancing. Most Tepoztecan youths aspire to dance at the Carnaval, and work hard to earn money to buy or rent a costume. The costumes have become more costly and elaborate with each passing year.

[1] Our informants did not agree with those of Redfield, who designated this day as the fiesta of *Santa María de Tepoztlán.*

[2] Redfield reported six days of festivities for the Carnaval. During our stay, there were only three fiesta days.